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## AND

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Editor, Rev. Justus Doolittle.

#### FOOCHOW WEATHER-TABLE FOR JULY, 1870.\*

BY T. B. C.

Mean Temperature, . . . . .	82.6°
" Daily Range, . . . . .	10.7°
" Humidity at 9 A. M. . . . .	75°
" Daily Range of Barometer, . . . . .	.060 ins.
" 9 A. M. Reading of do. . . . .	29.698 "
" Daily Rain Fall, . . . . .	.172 "
" Quantity of Wind, . . . . .	120 miles.

Thermometer.				Barometer.		SKY.	Rain.	Wind.		
Max.	Min.	Daily.	Degree of Humidity.	9 A. M.	3 P. M.			No. of Miles.	Direction.	of Clouds.
1.05	82.0	86.7	71	29.710	29.633	B.T.L.	..	1.25	w.	
2.06	81.8	85.7	70	29.701	29.621	"	..	1.62	"	
3.07	83.8	81.8	71	29.692	29.612	C.M.	..	1.69	"	
4.08	76.7	79.8	80	29.729	29.650	O.A.T.L.	..	1.15	s.e.	
5.09	77.7	76.8	83	29.762	29.683	O.P.M.	50	1.80	"	
6.10	76.7	75.7	80	29.795	29.716	"	..	2.05	"	
7.11	80.7	76.8	80	29.769	29.690	C.M.	..	2.43	s.w.	
8.12	79.7	79.8	80	29.788	29.709	C.M.T.L.	..	3.70	w.	
9.13	80.8	80.5	76	29.788	29.709	C.T.L.	..	3.25	"	
10.14	77.7	76.8	78	29.711	29.632	C.T.L.R.	20	3.75	"	
11.15	83.8	78.8	77	29.710	29.631	C.P.	..	3.80	"	
12.16	82.7	77.8	68	29.710	29.631	C.P.	..	3.70	"	
13.17	82.8	76.7	71	29.690	29.611	"	..	3.90	s.w.	
14.18	81.8	75.7	75	29.669	29.590	C.P.	..	3.20	s.e.	
15.19	81.7	79.8	72	29.754	29.675	C.T.L.	..	2.15	"	
16.20	81.7	78.8	70	29.768	29.689	"	..	3.10	s.w.	
17.21	82.7	79.8	70	29.752	29.673	B.L.	..	3.45	w.	
18.22	82.7	78.8	69	29.710	29.631	"	..	3.30	"	
19.23	82.7	78.8	64	29.801	29.722	C.L.	..	3.15	"	
20.24	83.8	78.8	71	29.787	29.708	"	..	3.15	"	
21.25	83.8	78.8	65	29.829	29.750	C.	..	2.60	"	
22.26	83.8	78.8	72	29.808	29.729	B.	..	2.44	e.	
23.27	82.7	78.8	61	29.711	29.632	"	..	2.97	"	
24.28	82.7	78.8	66	29.690	29.611	C.T.L.	..	3.15	"	
25.29	81.7	79.8	73	29.778	29.699	C.	..	3.15	n.	
26.30	82.7	78.8	83	29.802	29.723	O.P.Q.	100	3.15	s.e.	
27.31	78.7	77.7	93	29.810	29.731	"	..	3.15	"	
28.32	79.7	78.8	90	29.810	29.731	O.P.	..	2.10	s.w.	
29.33	78.7	77.7	81	29.810	29.731	C.Q.R.	..	3.10	w.	
30.34	78.7	77.7	81	29.810	29.731	"	..	3.70	"	
31.35	80.8	80.8	85	29.810	29.731	C.M.	..	3.15	e.	

\* For explanations, see 1st page of June No.

#### DRINKING HABITS OF CHINESE.

BY J. G. KERR, M. D.

The fact that drunkenness is not a common vice of the Chinese must have been noticed by most persons who have had much intercourse with the people. A little observation will also satisfy any one that the drinking of spirituous liquors is very common among all classes. It is a very interesting question, why drunkenness and all its horrors and crimes are so much less common in a heathen land than among Christian nations?

It may be said that opium takes the place of intoxicating drinks, and that those who use this drug intemperately would in its absence, go to excess in the use of stimulants. This can only be the case to a limited extent, for, leaving out of view all those who smoke opium, there is a vast population of spirit drinkers, which, according to all western experience should yield a certain percentage of drunkards, and the question recurs, why is this not the result in China?

Moreover, opium-smoking is a vice of recent origin, and on its first introduction, the drinking habits of the people were very much the same as we find them now.

The temperament of the people may be considered by some an explanation of the anomaly, but while excitable sanguine temperaments are more liable to become victims of intemperance, those of opposite characteristics are by no means free from danger.

The chief reason why the Chinese have been exempt from the evils of drunkenness is to be found in the character of the intoxicating drinks they use.

There are two qualities which make their liquors objectionable, one positive and the other negative.

The first is the highly irritating property of their liquors, which is owing to the presence, in addition to alcohol of a peculiar substance called Fusel oil, which is analogous to alcohol in its composition and chemical reactions, and is hence called Amylic alcohol.

It is always present in the products of alcoholic distillation from grain, and its removal is difficult. It is described by chemists as an "oily, colorless, volatile liquid of an offensive smell and burning acrid taste, and upon the animal system it acts as an irritant poison." "The inhalation of its vapor, even in minute quantities, is attended with very deleterious effects."

The Chinese are ignorant of the existence of this substance and of the means of removing it, hence their liquors possess that stimulating property manifested in the deep flushing of the face, disagreeable sensations in the head, and burning of the stomach which follow the use of Samshu and these effects being manifested before intoxication takes place show that the action of fusel oil on the nervous system is more rapid than that of alcohol.

The presence of this deleterious substance necessitates the taking of the liquors in divided doses, and hence the very small cups in universal use, for drinking wine.

The second or negative quality is the want of agreeable flavors in the Chinese liquors. The variety of drinks to tempt the palate in Western lands is legion, but nothing of the kind is known in China. Even sugar is not usually added to their

liquors, which are always drank hot, and generally without admixture. The explanation of this is also to be found in the presence of fusel oil which either destroys the delicate substance of which the flavor consists, or neutralizes it by its stronger odor. It is found that the Alcohol used to manufacture artificial wines and brandies must be entirely deprived of its fusel oil, or the delicate flavors of the natural liquors cannot be communicated to them. We have therefore, in the presence of this deleterious and offensive substance a key to the explanation of the strange fact that drunkenness is so uncommon among the multitudes of China, while all other vices run riot and find encouragement in all classes of society. Ignorance of the process of rectifying liquors has been for the Chinese, an antidote to drunkenness, while in Christian lands, the vice has baffled the efforts of philanthropists and the wisdom of statesmen.

In view of the tremendous destruction of life, property and happiness in western countries by the demon, intemperance, we may well exclaim, how happy for China is her ignorance in this respect! But alas, the enemy of mankind is ever on the watch. With the first dawn of Christianity on the millions of China, he sent them opium. Hitherto the battery of intemperance has been held in reserve, but when the time comes to bring it into action, myriads of doomed Chinese will fall before it as in other lands. With Western Science and Civilization will come Western Vices. This is already demonstrated in the educated classes of India. The Chinese will not be slow to learn the art of rectifying and compounding liquors, and they will find their most lucrative business in gratifying the morbid appetite for strong drink. Ere long the sparkling cup will be offered to the youth of China in all its fascinating

forms. Already foreign liquors are imported to some extent, and the fact that they are much more agreeable to the taste than those of native manufacture is well known, and only the high price prevents their extensive use. It does not, therefore, need the gift of prophecy to foresee that the ravages of intemperance are likely to traverse this empire before Christianity shall have gained a firm foothold in all its provinces.

It is a saddening reflection, that intemperance in its two most destructive forms should be introduced into China in connection with Christianity, and be identified with it in the common nationality of those who come from the west with Opium, Ardent Spirits and the Bible.

## MARCO POLO AND IBN BATUTA IN FOOKIEN.

### Part 3.

### (Concluded.)

BY GEO. PHILLIPS ESQ.

Our traveller was detained at Sin Kilan for several months owing to a severe fit of sickness. On his recovery he goes on to say:

"I now returned to the city of El Zutun by the river; and, soon after my arrival, came the answer of the Khan to his Lieutenant there, in which it was ordered, that I should be honourably provided for, and sent to his presence, either by land or by the river, as I might choose. They accordingly provided me with vessels and servants, and I proceeded at the charge of the Sultan by the river, leaving one village in the morning, and arriving at another in the evening. This we did for ten days, and then arrived at the city of Fanjanfur, which is a large and handsome place situated in a plain, and surrounded with gardens, something like the plain of Damascus. Here I was met by the Judge, the Presbyters of Islamism, and the merchants, with the Emir of the city and the officers of his forces, by whom the Emperor is entertained in the most honourable manner. I accordingly entered the city. It has four walls. Between the first and second of these are the Emperor's servants, who watch the city; between the second and the third, are the troops of cavalry, and the city magistrate; between the third and fourth are the Mohammedans; where also I took up my residence with their sheikh,

Zahir Oddin; within the fourth wall are the Chinese; and this is the largest part of the city." (1)

Ibn Batuta went from Fanjanfur to El Khansa, the Kinsai of Marco Polo, but I think to give any further account of his travels will be foreign to the purpose in hand, therefore I will now proceed to give my reasons for thinking Zaitun to have been situated in the Chang-chow Prefecture.

I found my reasons for so thinking upon the following points:

1st Its described distance from Kangiu (Chin-chow) and Fanjanfur (Fookchow).

Marco Polo says Zaitun is 5 days journey from Kangiu (Chin-chow)—Chang-chow is 5 days journey from Chin-chow.

Ibn Batuta says Zaitun is 10 days journey from Fanjanfur (Fookchow).

Chang-chow is 10 days journey from the city of Fookchow.

In this the distances given by Marco Polo and Ibn Batuta give us a good guide for approximately fixing the locality of Zaitun.

2nd Ibn Batuta says in Zaitun they make the best flowered and coloured silks as well as satins.

Marco Polo says in Harris' Travels:

The citizens of Zaitun are given to pleasure; in it are many artificers on embroidered and arras work.

The "Geographie turque" says:

Ships from India and Khatai load Silk and Sugar at Zaitun.

In the 2nd Part of this Paper I gave a list of the Exports of the Chang-chow Prefecture in which Silk, and Silk manufactures, figure among other articles.

There is no doubt but that Chang-chow produced a great quantity of Silk in former years.

Rebellion and other causes have contributed to the decline of this trade.

The Portuguese who settled here after their expulsion from Ningpo, appear to have obtained Silk from this district.

The old Dutchmen who hammered and battered away at Amoy, Koo-lang-soo, and Hai-ching with the view of forcing the Chinese to trade with them, make frequent mention of putting Silk cargoes from Chang-chow, and a place some distance inland from Namoa, called (2) Fien-chen, (probably in the Southern part of the Chang-chow Prefecture,) is remarked as being famous for its manufacture of Saracenets.

(1) Fan-jan-fur is from the description given of it most probably Fookchow. The author of the Middle Kingdom speaks of it as follows: The city [Fookchow] lies in a plain, through which the River runs, about three miles from its banks; this plain is surrounded by hills, forming a natural and most magnificent amphitheatre of vast dimensions whose fertility quite equals its beauty. Middle Kingdom, Vol. I p. 110.

(2) It is described as two days journey from Chang-chow. Reizender Hollanders Vol. XII, p. 360.

With regard to the rearing of Silkworms in this District I will give below an extract from the Chang-chow-foo-chih.

"The Chang-chow District was formerly famous for the rearing of Silkworms and so successful were its inhabitants in this branch of industry that they managed to get five crops of Silk a year, which could not be accomplished in Kiang-nan and Chè-kiang.

This was mainly attributable to the great quantity of waste land in the Chang-chow Prefecture planted with Mulberry Trees, which were later in losing their foliage than those in the above-mentioned provinces—further the ground was rich virgin soil and the land being but thinly peopled was not required for other purposes.

However, as time rolled on and the District became populous, more land was required for the cultivations of Rice and Wheat, and less care was paid to the cultivation of the Mulberry tree, and by degrees the attention paid to the rearing of Silkworms gradually decreased. (3).

A writer in Notes and Queries Vol. 1, p. 54 questions the fact of Silk being a production of Fookien. He is however mistaken. Father Martini informs us that the revenue payable to the Emperor by the Province of Fookien consists of 883,115 Bags of Rice, 194 lbs. of Silk and 600 Rolls of spun Silk; but the greatest revenue is derived from shipping which pay duty according to their size and measurement. (4).

In the Keun-kwo-li-ping-shoo, it is stated that the Emperors of the Sung Dynasty, in order to increase the revenue derived from Fookien, instructed the local authorities of Chin-chow to urge upon the people the more extensive cultivation of the Mulberry, and to severely punish those who were found cutting down these trees for firewood.

The tax upon Silk was first paid in kind but the wants of the government being urgent, for military purposes—2,000 cash had to be paid upon each piece of manufactured Silk.

The Emperor Hungwn of the Ming, instructed the authorities to fine all people who did not cultivate the Mulberry, Hemp or Cotton trees; and on every mow of waste government land, 40 Mulberry trees were required to be planted upon which they had to pay, as a tax to the Emperor, 4oz. of Silk.

Every piece of Silk weighing 1 catty 4 liangs was supposed to be 3 chang or more in length, and the duty payable upon this was 1 Tael 6 mace with a further tax of 2 candareens 8 li for its conveyance to the Capital (5).

This is I think quite sufficient to shew that Silk was one of the staple productions of Fookien in Marco Polo's time, and furnishes another convincing proof of the great truthfulness

ness of his statements throughout his work.

Further information regarding the cultivation of the Mulberry in Fookien will be found engraved on a Tablet in the grounds of the Prefect's Yamen at Foochow, upon which if my memory serves me right, there will be found cut in large character, Pa min ichan, (6) Some Foochow resident could easily obtain a rubbing of this stone, and might give a translation of its contents if found interesting.

This Tablet was erected I believe during the Sung Dynasty.

To go on again with my reasons:

3rd. Ships loaded Sugar at Zaitun. Sugar is grown and manufactured in the Chang-chow Prefecture. I have myself seen Sugar in the process of being made into Sugar candy at Chang-chow.

4th. The manufacture of Porcelain. Coarse earthenware is made at many points along the Chang-chow river; in fact in every direction you come upon Porcelain and Pottery manufactories in this neighbourhood.

5th. There is still one other fact, an important one, which makes me think that Zaitun was in the Chang-chow Prefecture. My readers will remember that in the account given of Chang-chow, by Father Martini, he stated, that there were many traces of Christians to be found there. I made every diligent search to discover who these Christians could have been, and I have at last found the following in the third volume of the Chinese Repository, which I think clears up the mystery, and shews that there were Christians in Chang-chow even in the Thirteenth century.

"There is extant a journal written by Olerie, a friar who travelled over the whole of Central Asia. He visited China and enjoyed full liberty to go wherever he pleased. At Zaitun he found Minorites who possessed two monasteries in one of which he deposited the bones of friars who had suffered martyrdom in India, whence he had brought them. The preservation of these relics afforded him great satisfaction; but his sorrow equaled his joy when he saw so many pagan temples where the priests daily served up sumptuous repasts before their idols. While these regaled themselves with the steam of the savory viands, the priests fed upon the substance. The power of the idols being very great, the friar informs us that the Minorite brethren were enabled to work miracles, to prevent the farther encroachment of the powers of hell." (7)

To those who may feel interested in knowing who Olerie was, and when he lived, I give the following:

"Friar Olerie was born about the year 1280, of a Bohemian family, settled in Friuli. He joined the Franciscans at an early age, and set out for the East, by way of Trebizond, Erzeroum, Tabreez, Soltania, Yend, and back towards Bagdad. Eventually he reached Or-

(3) Chang-chow Foo-chih Ke-nen 5.

(4) Thvenot, Voyages, Lorient, Vol. III p. 152.

(5) 郡國利病書九十五卷  
第七頁

(6) 八閩宜蠶

(7) Chinese Repository Vol. III p. 112.

muz, where he embarked for Fana, now a station of the Great Indian Peninsular Railway, near Bombay. He went on by sea to Malabar, Madras, Sumatra, Java, Cochinchina, and Canton. He then visited Nankin, embarked on the great canal, and came by it to Peking, where he abode for three years. On his way homeward he passed through Thibet and Badakshan, returning to his native country in 1329."

There are many other matters in the description of Zaitun which I have given which make me inclined to place its situation on the Changchow river, but I have I think done enough to draw attention to the examination of the merits of this locality, to be considered the site of that famous trading-port, and fearing lest I may be thought tedious, I will rest here.

I had however almost forgotten to say a word respecting Timgni, which from the description given of it I think must refer to Tung gan, locally pronounced Tong wa, with regard to its being a place where Porcelain is manufactured. I find on inquiry that only coarse Pottery is made there at the present time. Its language differs in some measure I believe from that spoken at Changchow.

In conclusion, I reiterate my opinion that Kangin, or Fugui, is most probably Chin-chew and not Foochow; that Unguen is probably (8) Yung-chun, (9) and not How-kwan; (1) that Tiun-guy, is probably Tong-wa, (2) and not Teh-hwa; (3) and lastly that Zaitun is not Chin-chew, but probably some point on the Changchow river about half a day's journey from Amoy, and I consider that Changchow may itself be included in the description of its port Zaitun.

There are three localities which I consider candidates for the honor of being the port of debarkation of the famous Venetian traveller viz: Hai-cheng (4) locally called Hai-teng, Hai-men, (5) and Hai-tsang, (6) locally called Hai-chung.

I yield the palm to the latter named place Hai-tsang more especially as I find traces of trade being carried on there at the commencement of the Ming Dynasty, for we read that certain officials were stationed there prior to the building of the city of Hai-teng in 1566, whose duties, from the context, appear to have been to deal with matter relating to shipping.

The district is situated nearly opposite Shih-ma, a great trading mart on the Changchow river half way between that city and Amoy.

Hai-teng the corruption of which into Zaitun would be an easy matter, is situated nearly opposite to Hai-tsang; its ancient name was Yuch-kiang but whether it had the name Hai-teng applied to it in Marco Polo's time I cannot say.

Having I think nearly exhausted the subject, I will take leave of Zaitun, and place the acceptance, or refutation of my localities in the hands of those, who with the notes I have laid before them, combined with local knowledge, are as well, if not better able to draw their conclusions regarding it than myself.

I will in the next number give a short account of Zaitun, under the name of Chin-chew, which designation it received from the hands of the adventurous Portuguese Navigators who first touched here in 1524, on their way to Ningpo.

## THE IDEAL MAN OF CONFUCIUS.

BY REV. WM. ASHMORE.

In an article in the March number of the *Recorder* we had occasion to refer to the Confucian Ideal of a Perfect Man. It is now proposed to give the subject a few pages of more extended consideration.

Human experience shows, that in order to the thorough acquisition of knowledge, we need some thing else besides didactic instruction merely. It is well to be told *what* we are to do! But we need also to be shown *how* we are to do it. The practical must attend the theoretical. The pupil needs a model as well as a description—an illustration as well as a formula.

It is one of the glories of Confucius that his clear intellect rose to the conception of this essential demand of humanity, and that he made such a noble endeavour to meet it. He presents to us his Ideal under the designations of the "Superior Man," and, "The Man of complete virtue." The more effectually to make it stand out in bold relief he exhibits it oftentimes in contrast with its opposite which he calls "The Mean Man," or "The Inferior Man." The mode of its formation is sufficiently obvious to any one who has glanced over the Classics either in the original or in the standard transla-

- (8) 泉州
- (9) 永春
- (1) 侯官
- (2) 同安
- (3) 德化
- (4) 海澄
- (5) 海滄
- (6) 海門

tion which Dr. Legge has made and which brings the teachings of the great philosopher before the mental tribunal of those living in Western lands and not conversant with the Chinese text. The good traits of many excelling in particular characteristics are brought together and combined in one to form an imaginary being in perfection.

It cannot be claimed for Confucius however, that he stands alone in this method of enforcing his teachings. It is no uncommon thing for poets and painters to give utterance to their conceptions in a similar way. Illustrious examples in more recent times are abundant. Sir Thomas More's *Utopia* is a modern work. But long before the days of Confucius, masterly intellects had set the example. Students are indebted to Sir William Gladstone for furnishing in his "*Juventus Mundi*" a full analysis of the "*Homerian Man*." This may be called perhaps rather an outline of the average real man of that primitive period. But at the same time it is apparent the chief hero of the piece, Achilles, is made to exhibit the poet's ideal of what a perfect man should be, and the subsequent developments of Greek character show it to have been prominent among the plastic agencies of the age. At a later date Plato gave to his countrymen his ideal "*Republic*." The discussions therein do pertain mainly to the requisites of a perfect state. Yet they all along imply more or less consideration of the essentials of perfect manhood. In his estimation, the constituent elements of a well adjusted social and political system should sustain to each other a relation corresponding to that existing between the various traits of a well balanced individual.

If space permitted, it might not be unprofitable to compare minutely the points of resemblance and difference among these ancient ideals. It must be said in behalf of Confucius that he might safely challenge comparison with his illustrious compeers. In some respects even the lofty genius of Plato appears to a disadvantage. Confucius was less speculative than Plato, but he was for more practical. He was not

so subtle in his inquiries into the nature of the distinctions between spirit and matter; but gauged the actual condition of humanity with far more accuracy; and he is not to be charged with that complete ignoring of human relations so conspicuous in the Republic. The characteristics of the Superior Man exhibit the features of a flesh and blood humanity much more than do the abstract, "Wisdom," "Fortitude," "Temperance," and "Justice," of the Greek philosopher.

But after all we have the outlines of an ideal man older than those of the Poets and the Sages. Neither Homer, nor Plato, nor Confucius, was the first to select the distinguishing virtue of many in order to be combined in one. A thousand years before Confucius was born, the same thing had been done, or rather had been commenced, by Moses, in the wilderness around Sinai, and a long line of subsequent prophets, priests, and kings had been moved by a mysterious impulse to carry it on. Patriarchs, holy men, judges, statesmen,—members of society, and of the family,—in public,—and in private capacity,—had been divinely impelled, and though defective in other respects had been made to exhibit in some one thing an adumbration of what a perfect man should be. These had all been collected in one book there to remain a description and a prophecy of what should come from God when the fulness of time should arrive, and after the attempts of the ablest of human intellects to produce a perfect man had ingloriously failed.

Not to delay, let us first quote a few only of the scores of passages in the *Analects* in which Confucius presents his "*Man of complete virtue*." We use the language of Dr. Legge's translation and select these passages which furnish good representatives of the whole. The quotation of these sentences is not necessary for those who live in China and to whom the *Analects* are familiar. But the *RECORDER* has many readers abroad, and we beg indulgence for the sake of those to whom Dr. Legge's translation is not accessible.



—Tse Loo asked about a complete man. The master said, Suppose a man with the knowledge of Tsay Woo Chang, the freedom from covetousness of Kung-choo, the bravery of Chwang of Pien, and the varied talents of Yen-keu; add to these the accomplishments of the rules of propriety and music, such a one might be reckoned a complete man.

—Fan Che asked about perfect virtue. The master said, It is in retirement to be sedately grave; in the management of business to be reverently attentive; in intercourse with others to be strictly sincere.

—Tse Loo asked what constituted the superior man. The master said, The cultivation of himself in reverential carefulness. And is this all? Said Tse Loo. He cultivates himself so as to give rest to others, was the reply. And is this all? again asked Tse Loo. The master said, He cultivates himself so as to give rest to all the people. Even Laou and Shun were solicitous about this.

—A superior man is Kiu-peh-yap. When good government prevails he is to be found in office. When bad government prevails, he can roll his principles up and keep them in his breast.

—The superior man is distressed by his want of ability; he is not distressed by men not knowing him.

—The superior man, in every thing, considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth in humility. He completes it with sincerity. This is indeed a superior man.

—The superior man is dignified but does not wrangle. He is sociable but not a partizan.

—Yen Yuen asked about perfect virtue. The master said, To subdue ones self and return to propriety is perfect virtue. If a man can for one day subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him. Is the practice of perfect virtue from a man himself or is it from others.

—Yen Yuen said, I beg to ask the steps of that process. The master

said, Look not at what is contrary to propriety, speak not what is contrary to propriety, make no movement which is contrary to propriety.

—Chung Kung asked about perfect virtue. The master said, It is when you go abroad to behave to every one as if you were receiving a great guest; to employ the people as if you were assisting at a great sacrifice; not to do to others as you would not wish done to yourself; to have no murmuring against you in the country and none in the family.

—The superior man seeks to perfect the good qualities of others, and does not seek to perfect their bad qualities.

—The superior man feels no discomposure though men take no note of him.

—He acts before he speaks, and afterward speaks according to his actions.

—The superior man does not even for the space of a single meal act contrary to virtue.

—The superior man wishes to be slow in his words and earnest in his conduct.

—In his conduct of himself he was humble; in serving his superiors he was respectful; in nourishing the people he was kind; in ordering the people he was just.

—When the accomplishments and solid virtues are equally blended we have the man of complete virtue.

—The superior man examines his heart that there may be nothing wrong there, and that he may have no cause of dissatisfaction with himself.

—It is the way of the superior man to prefer the concealment of his virtue while it daily becomes more illustrious.

—It is characteristic of the superior man appearing insipid yet never to produce satiety; while showing a simple negligence, yet to have his accomplishments recognised; while seemingly plain, yet to be discriminating.

—The superior man embodying the course of the Mean is because he is a superior man, and so always maintains the mean. The mean man acting con-

trary to the course of the Mean, is because he is a mean man and has no caution.

—It is only he, possessed of all sage-like qualities that can exist under heaven, who shows himself quick in apprehension, clear in discernment, of far reaching intelligence, and all embracing knowledge, fitted to exercise rule; magnanimous, generous, benign and mild, fitted to exercise forbearance; impulsive, energetic, firm and enduring, fitted to maintain a firm hold; self-adjusted, grave, never swerving from the mean, and correct, fitted to command reverence; accomplished, distinctive, concentrative, and searching, fitted to exercise discrimination.

—The superior man honors his virtuous nature, and maintains constant inquiry and study, seeking to carry it out to its breadth and greatness, so as to omit none of the more exquisite and minute points which it embraces, and to raise it to its greatest height and brilliancy, so as to pursue the course of the Mean. He cherishes his old knowledge, and is continually acquiring new. He exerts an honest, generous, earnestness in the esteem and practice of all propriety.

Truly these passages and many others like them contain no unworthy ideal of Manhood. But even so far as it goes it was no such ideal as a sin crushed humanity needs. It was not such an one as reaches us a helping hand to get us out of the abyss into which we have sunken. It was not such an one as restores a true conception of the divinely given "image" we had lost.

Some observations we have to make concerning this Confucian ideal will be reserved until the next number of the RECORDER.

Swatow.

## A PROTEST AGAINST DR. BRETSCHNEIDER'S ACRIMONIOUS CRITICISM.

BY GEORGE PHILLIPS ESQ.

It is with great regret that I feel myself compelled to make a few remarks upon the intemperate criticisms dealt out to me in the July number of the RECORDER, in which I am insultingly told by one Dr. Bretschneider, that "he takes the liberty of making a short reply to refute my assertions regarding Tat'sin, in order to prevent European savants from forming an unfavorable opinion of the scientific culture of the readers of the RECORDER."

Further he says, I shew by my statements "that I have neither read the history of Nineveh, and Babylon, which by the bye every school boy knows, nor the article Tat'sin in Chinese history."

I consider such statements as these, far exceeding the limits allowed to criticism.

To answer Dr. Bretschneider in the same tone that he is pleased to use in attacking me, would be derogatory to my position as a gentleman, and unworthy even of one who had received simply such education as an English charity school could afford.

I cannot however let pass one unhappy blunder that Dr. Bretschneider in his haste to find fault with me has fallen into. "It is well known," says he, "that Babylon was destroyed before the time of Alexander the Great."

Unfortunately for Dr. Bretschneider, history informs us, that Alexander the great captured the city of Babylon, lived some time there, and on his return from his Indian campaign, died there.

With regard to Tat'sin it would be worse than useless to attempt to discuss anything with Dr. Bretschnei-



der concerning it, for I should doubtless get nothing but abuse in return. It is strange for a man who sets himself up as an Historical critic, to tell us in the *RECORDER* that Babylon was destroyed before the time of Alexander the great, and in Notes and Queries lead us to infer that Syria was a vassal state of Parthia; such a man seems to me, before again entering the arena of criticism, to be greatly in want of a little Historical culture.

He has recommended me to purchase a Handbook of Universal History, which with the errors above pointed out every one will acknowledge he stands greatly in need of himself. Now knowing how difficult it is in China to procure Books of an Elementary kind I shall be happy to place at his disposal three useful Elementary works that I have by me, viz—Child's Guide to Knowledge, Pinnoek's Catechism of Ancient History, and Magnall's Questions, the latter a Book much in use in young ladies' boarding schools.

In conclusion I must confess I am sorry to see such a bad spirit of controversy finding its way into the pages of the *RECORDER* and Notes and Queries, which have, I believe, for their object, the discussion of literary matters connected with China and Japan; and a *wholesome* criticism of those papers should be I think a sufficient corrective to any absurd statement that may appear, while on the other hand, such *rabid* and *acrimonious* satire, as that now complained of, is ungentlemanly, uncalled for, and unjust, and apt to give rise to bickerings, and contentions among a class of men, where only peace and good will should prevail.

Amoy, 26th July, 1870.

## THE ENTRANCE TO THE YIU TERRITORY.

*Second Part; While there.*

BY REV. A. KROLCZYK.

Thus we cheerfully entered the house where we had determined to stay. I left the crowd and hid myself in the opposite house which was shut and guarded by my host, that I might find time to change my clothes, as I was flowing with perspiration. There was no table or chair in the house, so my host gave me some bundles of straw, which answered their purpose. The people were of course very curious about my doings and tried to get a glimpse of my person, but they exhibited no signs of bad disposition or roughness of manners. But still I would not try their patience too long, and finished my toilette as soon as possible.

When I left the house and appeared in the street I saw a large crowd of children and some grown up persons, who seemed to eye me with great curiosity. But amongst the whole crowd not the least symptom of dissatisfaction or ill will was to be remarked. All were kind, and especially the children delighted, when I succeeded in making myself understood to them. I spent sometime in thus conversing with them and enriching my vocabulary by asking them the names of certain things. Some of the boys looked quite intelligent, but cleanliness was not to be expected from them. In spite of their dirt, they had a great many ornaments about them, i. e. very large earrings, nearly as large as a child's head, arm-rings, coats and caps with embroidery, and turbans with cock-feathers. All were pleased, that I did not screen myself behind the door, but remained in the road.

After a while, some old men came with various complaints. As I had not yet prepared my medicines, I examined only the sick eyes, and promised to give the medicines on the following morning. They submitted to my directions and went home. The children shewed then a greater respect to me, when they saw that the old people were so polite and kind to me. Women with their children in their arms approached me, gratifying their curiosity. Two girls came to the spot, but remained in the distance. My attention was directed to them by some youths who pointed to me the difference between the dress of married and unmarried women. It consists especially in the head-dress, the unmarried women wearing usually a turban with a cock's feather in it like

the boys; the married women having a conical cap which is round below and triangular in the middle.

After the first curiosity was satisfied, I sat on a bench furnished by my host in the midst of the street, and invited Mr. Mok, the former teacher of the place, to take his seat on my side, and to interpret. I then addressed the crowd, and especially the children, telling them about our schools and orphanages, our hospitals and churches, and about my own orphans whom I had taken up from the street. They listened very attentively, when my remarks, sentence by sentence, were translated. The audience continually changed; people were coming and going. But the children did not move. Only a few men did not stay and listen to the address; they merely came, glanced at me and then went their way. Amongst these few I noticed two especially, one of them, a man of herculean stature, with a long beard like a foreigner, looking with some defiance upon me; the other made some remark to my interpreter, which elicited a reply from the latter. On asking what the matter was, he replied, that the man was only making some fun; but the countenance of that man did not look so harmless; therefore I still retained some suspicion. Nevertheless I went on in my discourse until dinner was served. I first looked after my clothes which were hung up in the small vestibule of the house in order to be dried. But my apprehension was unfounded, as nothing was missing, and all was right. I could the more confidently take out my spoon and knife, discarding the notion, that the natives were only looking for an opportunity to steal. And besides my host assured me again and again, that nobody would touch anything of my baggage. Although the crowd did not leave the room, yet we could take our dinner without any further molestation. Some of the crowd went home to take their dinner also. The natives who ate with us, sat on the ground, having no chairs or tables. We used some boxes to serve us for tables, and thus, towards dark finished our meal.

After the greatest part of the crowd of visitors had dispersed, there remained still some 12 or 15 persons including the host and his wife. They, of their own accord, asked me some religious questions. They had noticed that we prayed when taking our meal. A very intelligent looking young man amongst them remarked, that they too prayed, like us, having no idols. I replied that I did not know the object of their worship, but when they would like to hear about the object of our worship, I gladly would address them on this topic. I asked Mr. Mok again, to act as my interpreter. I then

explained to them, that we worship One Almighty, Omniscient and Just Being, who is our Creator and Preserver, who will be our Judge after death. I then gave a brief account of the history of mankind, down to the dispersion of the human race, showing the affinity of all nations and telling them that I was their brother. I proceeded to state, that we for this very reason are in the habit of sending good men into all the world to teach the young, to heal the sick, to assist the distressed and afflicted. My object in visiting them was the same. I was desirous to attend to the sick amongst them, and to give books to those who can read, or rather to establish schools for those who can not read. They listened attentively and cheerfully to my words and exclaimed again and again, "This is a very good doctrine indeed! The foreign people are very good hearted and better than we are." Only my host remarked, that his people were very poor and that my books could not be used by them. The poor children must look for food in some way or other, and the better situated ones have to spend a few years in learning their own religious books. Besides the teachers would not be willing to introduce new books into their schools, and perhaps if some of them would be willing to do so, the parents of the pupils would be against that innovation. The young man who manifested the deepest interest throughout the whole time I was talking to the children and afterwards to the small circle, was himself the son of a teacher. He told me, that they learn prayers in their books, and that their books teach them to behave well towards their parents and towards other people. He was quite sure, that I should be much pleased at the contents of their religious books. He then took leave of me, promising to come back later in the evening, and bring their religious books with him. When he had left, and I inquired about his circumstances I learned from Mr. Ch'an, that he on a former occasion had entered into a kind of brotherhood with one of my assistants, who was sent by me to the Yiu country a year ago. I felt an attachment to the young man like that of a younger brother. His countenance indicated a Nathanael's heart. Meanwhile I felt very tired and charged Mr. Ch'an with the duty of continuing my address with the help of Mr. Mok. I then fell asleep in a corner, where my bedding was spread out.

The cold November wind was blowing very hard. The planks of the house were only roughly joined together, and as the house rested on piles, the wind did not only come from the sides, but also from below, and moreover the window lacked shutters. Thus

I awoke from time to time shivering with cold. I then heard loud voices as of men in dispute. At last the cold and the noise were greater than the fatigue. I opened my eyes and saw Mr. Mok with some 6 or 8 men standing round a fire gesticulating rather vehemently, so that the dispute seemed to go beyond reasonable limits. I therefore gave signs, that I was awake, trying thus to give a hint to Mr. Mok. But when he heard me speak, he at once left the room with the whole company, in a somewhat hurried manner. In leaving, he told me, to shut the door, and to let nobody in. I now found myself alone with an opium smoker and my two companions. The latter being asleep were instantly aroused and apprised that something suspicious was going on. We then tried to fasten the door, but in vain.

Besides it was of no use, as the window about 3 feet above the ground was open. Our next concern was, to keep the fire burning, in order to get warm again; alas! there was only a little wood and this would not burn. We felt very cold, and were at a loss to know why our interpreter and our host had left us without any advice how to act in case of any emergency. It was rather an awkward situation, and it became still more precarious, when a band of men knocked at the door. I asked them to let us alone, as we were sleepy and tired. Their reply was, "never mind!" The door was instantly pushed open, and the visitors posted themselves round the fire without waiting for an invitation from us to do so. They took it as a matter of course and we were obliged to submit to the circumstances. Fortunately the young interesting man was amongst their number. When he saw me shivering from cold, he sent one of his companions for some wood, and as I felt very thirsty, he himself went to a ravine, where alone water could be had at that time of the night, (i. e. 10 o'clock) and prepared some tea for me. After having restored me so far, he took a manuscript out of his pocket and told me, that this was their religious text-book. They have no printed books, but all must be copied. He then began to read to me in a peculiar tone, which I had never heard before. It was very different from what I have heard among Buddhists and Taoists. It sounded like an elegy. On the whole their conversation has a somewhat elegiac character. He made some mistakes in reading the Chinese characters and accepted with deference my corrections. But when asked what the meaning of the passages read was, he could give me no answer. He just could recite the pages as he had learned them from his teacher. During our conversation, Mr. Ch'an was call-

ed out by Mr. Mok, who told him, that his life was in danger and that he must leave the place immediately. He advised us, to go down the mountains early in the morning, as he had heard a deliberation of the desperadoes of the village, which might endanger our safety. This communication made a great impression upon Mr. Ch'an. When he returned from the door, his color and voice were changed. Although he could not tell me the whole affair on account of the visitors present, a few short remarks were sufficient to show me our perilous position. The interpreter fled, the host not there! What could we do? It seemed to me, that above all we ought to preserve a quiet self composed attitude. I therefore continued my reading and translating of the native religious book, as if nothing had transpired. My young friend seemed to be quite delighted with my company; he even asked me, if I would not take him with me to my station. I replied cautiously, that I did not consider it practicable, as the Chinese would annoy him on account of the manner in which he wore his hair. During our conversation the door was again pushed open by some men. Amongst them was the man with sore eyes, whom I had met on the way. He complained of a very severe pain in his eyes and requested me, to give him medicine immediately. In spite of my declaration, that I could give no medicine just then, because it was not yet prepared, but that he would be able to get it next morning, he peremptorily persisted in his demand. The consequence of it was, that he got into a quarrel with my young friend, who took my side and severely reprimanded the man's impatience and incivility, so that I interfered and asked him not to get into a passion; but he told me that the man must be dealt with in such a manner; he had deserved it. After this incident the company departed in peace. We were left alone between 11 and 12 at night. New apprehensions arose in our minds. Why did our host not appear? Had he become a traitor? We were not left long in suspense. A few minutes after the departure of our last visitors, he entered the room. Mr. Ch'an told him about Mr. Mok's flight.

(To be Concluded.)

## A VOCABULARY OF THE MIAU DIALECTS.

BY REV. J. EDKINS.

The following vocabulary has been compiled from the lists given (1) in the 興義府志 "the Topography of the prefectural city Hing-i" in the South west of Kwei-cheu, (2) the 苗防備覽 "Complete view of the Miau tribes and their territory," (3) 廣西通志 "Statistical account of the province of Kwang-si," (4) a Vocabulary of the dialect of the Li aborigines in Hlai-nan furnished me by R. Swinhoe, Esq., (5) various sources.

Words marked C. A. B. W. L. come from (1).

Words marked M. Y. T. K. L. come from (2).

Words marked Y. T'ung, come from (3).

Words marked H. come from (4).

## ABBREVIATIONS. LOCALITY OF TRIBES.

Mark.		Tribe.	Province.	Cities.
C.	狆	Chung Miao	Kwei-cheu SW. SE.	Kwei-yang
A.		An Shun Miao	" W.	Yung-ning
Blue	清	Blue Miao	" centre	Kwei-yang
W.	白	White Miao	" centre, west	
L.	獯	Lo Lo	"	Wei-ning
M.	苗	Miao *	"	
Y.	猺	Yau	Kwang-si N.E.	Kwang-yuen *
T'ung	獞	T'ung	Kwang-si	{ Yung-pau
T'	土	Tu Man	Kwei-cheu S.E.	{ Tan-kiang
K. Y.		Miao	Kwei-cheu	Kwei-yang
K. L.		Ki Lau	" N.W.	Ping-yuen
H.		Li	Hlai-nan	
S.		Siamese		
Bir.		Burmese		
Tib.		Tibetan		
C. C.		Cochin Chinese		
P. I.	百夷	Pe I†	Siam N.	
P. P.	八百	Pa Pe	Birmah N.E.	
Y.	猺	Yau	Canton	Lien-cheu

\* One of the vocabularies given in the carefully compiled official work on the Miau tribes called 苗防備覽, Miao-fang-pei-lan, is ascribed to the "Wild" Miao without specifying the tribe. It is this vocabulary specially that is here made use of.

† The Pe I are the Lok tho of the Siamese, and the Pa pe are the Muang ping d'ing mai or Lo lo, two principalities of the Laos, remains of the ancient kingdom of Cassay. See American Cyclopaedia. Indo Chinese Languages.

# A VOCABULARY OF THE MIAU DIALECTS.

## 1. OBJECTS IN NATURE:—

*Heaven*, C. li pen, tien, lun men, A. tung, T. men, Blue, le wai, W. no, H. lai fa, S. fa, C.C. bloi, Tib. nam, P.P. fa, P.I. fa, Bir. men, L. meh, M. ko ta, Y. ngang, K.L. pan wei, T. me.

*Sun*, C. kiang wan, wan, tau lun, T. ta wu, Blue, lun t'ai, A. shang tung, W. c'hang to, L. mo c'ha, H. tsa van, S. doo ong, P.P. lie, P.I. kang wan, B. ni, Tib. nima, Ch. NIT, M. nai, T. kiau, Y. t'ing.

*Moon*, C. lung, lun, t'un, mang kan, T. c'hen loan, Blue, lun t'a, W. kai si, C.C. blang, Jap. tsiki, Mon. sara, Ma. biye, Ch. NGET, L. ho po, H. len nan, S. pira chan, P.P. len, P.I. len, Bir. la, Tib. la wa, M. la, T. shu shu, Y. t'a.

*Star*, C. lau li, nai li, W. nu, ko, C.C. sot, Jap. bo si, L. chwen, H. ta plao, P.P. nau, P.I. nau, S. lau, Bir. keh chai, Tib. karma, Y. kang.

*Wind*, C. jung, ü, C.C. plu, A. pang, W. kia, L. mi, P. lum, S. lun, Tib. lung, Bir. li, M. ki, T. ki, T'. je shu, Y. k'ang.

*Mist*, T'. so pa.

*Clouds*, C.C. may wan, C. wu, A. ngo jen, S. mei, M. tu, T'. me lang weng, Y. kia ling.

*Small rain*, T'. me che siuen.

*Rain*, C. tau wen, C.C. mua, Blue, ta sa, A. zau jang, K.Y. wen tau, W. lang, Cor. pi, Jap. amei, Bir. meu, S. fen, P. fen, M. nung, T'. me che, K.L. kang.

*Earth*, C. nang, P.P. lin, C.C. dia dat, S. din, Blue, kai ta, A. ta, W. na ti, L. mi, H. fan, Bir. urai, Tib. sa, M. lo, ch. DI, DA, K.L. fu tu, T'. li, Y. lie.

*Mountain*, C. po, P.P. lai, C.C. nui, S. k'au, Blue, pa, Cor. mois, Jap. yama, W. hotau, L. meh leh, Bir. tang, M. pu, K.L. pu.

*Ascend a hill*, K.L. lieu pu, M. lieu pu.

*Great Mountain*, C. po lau, S. k'au ai, Blue, pa kiau, A. pa lau, W. ken teh tau, L. meh leh ngh, T'. c'ha sie.

*Small Mountain*, C. po nai, S. k'au nai, Blue, keh ta pah, A. pa yeu, L. meh leh jo, W. teh tau, T'. cha sie pi.

*Top of hill*, C. ning po, Blue, ku hio pa, A. hu pa, W. ken ni tau, L. meh leh wu.

*Village*, C. chai, Blue, ti liang.

*Foot of hill*, C. ku po, Blue, ko lau pa, A. hau pa, W. tieu tau.

*Man*, T'. na, K.L. ling, Ch. nin, Y. kwei.

*Stone*, C. len hwei, P. lin, Blue, lun yen, A. au, W. keh vi, L. lu mo.

*River*, T'. sheu.

*Water*, C. jen, Bir. je, jui, S. nam, H. nam, P. nam, T. c'ho, Tib. c'hu, M. a.

*Large collection of water*, C. jeng pu, lau nu, tau ju, Blue, kio au, A. kiai lau, W. kie leh teh shan, L. i pu to.

*Pass over water*, Bir. jui ke lang shwa.

*Small collection of water*, C. li ngo, siau nai, Blue, au nau, A. kiai yeu, W. te yen.

*Field*, C. na, Blue, leh ling, A. leng, W. lai, L. teh, S. na, P. na, B. lai, la, M. la.

*Lane*, C. kiang, kai niang, Blue, kiai yau.

*Field paths*, C. heng na, Blue, kai shang ni, A. hwang leng.

*Road*, T'. la, K.L. hwei keu, Y. kwo.

*Great road*, C. jen lau, lun weng, Blue, ki k'iau, A. kih lau, W. ka ko kih.

*Little road*, C. jen liang, lun nai, Blue, te kai, A. tu kih, W. tu kih.

*Fire*, C. vi, M. teu, T'. mi, K.L. p'o t'ai, Y. tau.

*Mould*, C. nai, jang, Blue, kai na, L. ni.

*Man*, na, T'. li, K.L. na.

## 2. RELATIONS:—

*Father*,\* C. po, C.C. p'u, P. po, Liau, pa, T'ung, ha, Y. ya, Blue, pa, W. tsie, L. tie, H. bah, S. p'o, Bir. ap'a, H. p'ah, Tai ya, M. apa, T'. apa, Y. pa.

*Mother*, C. mi, S. me, Laos, ime, P. me, Blue, mai, Cor, omi, W. nai, L. ami, H. may, pai pai ya, Bir, ami, M. ami, Tung, mi, Y. ma T'. anie, Y. man.

*Father's Father*, C. pau, Blue, kan, W. a yen, S. pu, Ch. TSO, SO, T'. pu p'a, K.L. a p'a, Y. pau.

*Father's Mother*, C. hia, Blue, hai wu, W. a pau, T'. p'a pa, K.L. a wu, Y. pau man.

*Father's elder brother*, C. pau lung, P. au, Blue, hai, pa nu, W. yi shau, M. ma lung, T'. a t'sü, K.L. a po mo, Y. pi.

*Elder brother*, C. pi lau, P.P. pi, P.L. pi chai, Blue, ga, W. ti leu, L. amo, H. I yong, S. pi, M. and T. ak'o, Liau hwei, Tung, pi, K.L. a ku, Y. lau pa.

*Younger brother*, C. lung lun han, P.P. mong, P.I. nong chai, Y. lau ti, Blue, teu wu, W. keu, L. ni kai, H. ko ong, S. nung, Liau, nung, Tung, nung, T'. ami.

*Wife of elder brother*, C. pi pen, W. pau shau.

*Wife of younger brother*, C. mi au, Blue, te niang, W. niang ken.

*Father's younger brother*, C. au, Blue, pe kiau, W. tung, S. au, T'. apei, Ch. shu, K.L. a yeu.

*Father's elder brother's wife*, Ch. pe niang, T'. nie t'sü.

*Father's younger brother's wife*, C. mi au, Blue, mai niang.

*Husband*, C. pau, Blue, te yau, M. pang, T'. na, pa, K.L. pau, Y. ki nan.

*Wife*, C. hia, Blue, wa, W. no, L. nai te, S. me, M. T'. na kia li, K.L. u fu, Y. a.

*Elder sister*, C. o pi, P.I. pi ning, Blue, ngo, W. ma, H. k'au, M. aga, T. a da, K.L. aya, Y. ko.

*Elder sister's husband*, C. pi kai, P.I. nong ning, Blue, ku hang, W. vo.

*Younger sister*, C. lung lau han, Blue, teh p'i, W. ma, H. hu ong, M. a ken, T. ami, Y. liau kwei.

*Younger sister's husband*, C. so pau, Blue, ku ai tsiang, W. vo.

*Wife's brother*, C. po na.

*Son*, C. li se, P. P. ruk, P.I. ruk chai, Blue, teh kien W. tung no, Bir. sa. L. zo, H. ta bo man, S. luk, M. te tai, T'. pi, Y. ton, K.L. te, Y. tang.

*Daughter*, C. leu meng, Blue, ku tai po, W. to, H. ta bo p'ai ko, M. te p'a, T. pi wu, K. L. te p'a, Y. pi.

*Friend*, M. tung nien, K. L. pa na.

*Son's wife*, T. p'a, K. L. mei, Ch. si.

*Mother's father* Ch. wai tsu, T. c'hia kung K. L. kia kung.

*Mother's mother*, Ch. wai tsu mu, T. c'hai pu, K. L. kia p'o.

*Grandson*, Y. tang sheng.

*Wife's father*, Y. ta.

*Wife's mother*, Y. tu.

*Wife's elder brother*, Y. liau shu.

*Wife's younger brother*, Y. tang shu.

## 3. METALS, ANIMALS:—

*Gold*, C. king, P. han, C. gin, Bir. sui, Blue, king, A. kung, C. C. wang, S. k'am, T'. ungk'o.

*Silver*, C. hen, P. ngen, C. an, Bir. ngui, Blue, ni, A. ning, C. C. bah, W. ngai, L. t'o, Y. yen, M. ying, T' ngo, K. L. ngang.

*Copper*, C. lung, P. t'ung, Bir. kie, Blue, tau, A. feng, C. C. du, W. tung, L. ni, M. kwo, K. L. t'ang.

*Iron*, C. fa, P. lyek, C. wa, Bir. san, Blue, t'au, A. lo, W. lo. L. kwo, S. lek, M. kwo lau, T'. sie K. L. lo.

*Tin*, C. lien yeu, Bir. sa lai, Blue, yen, A. so, T'. yen.

*Steel*, C. heng, kang, Blue, lung W. ki.

\* In Kanghi's dictionary under the character 波

Po, it is said that in the colloquial dialect of Si-chwen a grandfather is called Po; also any honourable person.



*Bird*, H tat.  
*Fowl*, C. kai, Blue, te kai A. kai,  
 M. ta ha, T'. tsa, Y. kiai, K. L. ken.  
*Duck*, C. tu ping, Blue, te kia,  
 A. ko, T'. san.

*Pig*, C. tu mu, Blue, te pa, A. tu  
 fo, M. ta pa, T'. chi, K. L. pei, Y.  
 mien.

*Rat*, Blue, te na, A. tu po.

*Sheep*, C. tu yung, Blue, te li, A.  
 tu yang, H. c'hi, M. ta k'e, T'. jo.

*Cat*, H. ping nai, Blue, te ma, A.  
 tu mau.

*Dog*, C. mu, Blue, te san, T'. ha li,  
 K. L. kwo pen, Y. liang.

*Horse*, C. tu ma, Blue, te ma, A.  
 pi mi, M. ta mei, T'. ma, K. L. mei.

*Water buffalo*, Blue, te niang, A.  
 tu keu, M. ta ye, T'. yuen, K. L. ni  
 wu.

*Brown cow*, M. ta yo, K. L. ni t'ai.

*Tiger*, M. mu kwa, T'. li, K. L.  
 chau.

*Fish*, M. ta meu, T'. sung.

*Goose*, M. ta nu, T'. ya.

*Monkey*, T'. nge.

#### 4. PARTS OF THE BODY:—

*Head*, C. kung kiau, P. P. lu, P. I.  
 hu, Blue, leh kau, W. lu a, L. ngo  
 nu, S. ho, H. fu wu, dau, wa la ku  
 gau, M. to pe, T'. c'hia ta, K. L. ki pe.

*Hair*, C. pien lau, Blue, ta hiang,  
 W. le pu lu, L. ko pi, M. kwo pe, Y.  
 pien pi.

*Face*, C. pana, P. P. na, P. I. nu,  
 Cor. nat, Blue, kiai mei, W. keh tsi,  
 S. na, T'. ku.

*Eyes*, C. lenda, P. P. du, P. I.  
 t'ai, Cor. nun, Jap. mei, Mon. nidun,  
 Blue, tsi mai, W. ke ma, L. na to,  
 H. ucha, S. yen, M. ho mei, T'. lo pu,  
 K. L. kai mei, Y. tsi kang mien.

*Ears*, C. lei, P. lu, Blue, tsin i,  
 W. ke mi, L. lo po, H. sa, tsun sha,  
 seng sha, S. hu, M. kwo meu, T'.  
 yung t'sie, K. L. kai mu, Y. tsi kia pa.

*Mouth*, C. pan, P. su, W. kai nien,  
 L. nie po, H. mom, pom, S. pa, M.  
 ha lung, T'. che K. L. kai lau.

*Teeth*, C. ayeu, Blue, ta p'i, W.  
 nai, T'. shi shi.

*Tongue*, C. leng, Blue, kiau ni,  
 W. hing nai, T'. ila.

*Neck*, C. shau hwa, W. kiai lang,  
 Blue, le ko kung.

*Back*, C. pe lang, Blue, kiau kie,  
 W. lu yeu.

*Hand*, C. veng, Blue, kie pe, W.  
 liang pang, L. na, H. tam, M.  
 ateu, T' kie, K. L. kai pu.

*Foot*, C. pe ting, P. ting, Blue, kia  
 lau, W. teu, L. kipa, H. k'ok, S.  
 ting, M. kwo lo, T'. k'i, K. L. kai  
 da, Y. kiai t'ung.

*Bones*, C. leng na, Blue, t'sung,  
 W. ke t'sang.

*Flesh*, C. nu, Blue, ni, S. nua, W.  
 lu t'ang.

*Belly*, M. kwo t'i, T'. a kung, K. L.  
 kai t'i.

*Eyebrows*, T. lo pu sü kia.

*Beard*, T'. la p'a.

*Palm of hand*, kie li p'i.

*Chest*, T'. li k'o chung.

(To be continued.)

### CHINESE ARTS OF HEALING.

BY J. DUDGEON, M. D.

#### CHAPTER III.

*Medical Divinities and Divinities in  
 Medical Temples.*

(Continued.)

In the shrine next to this, in the  
 same temple, sits Sun-pin 孫臏 with  
 four attendants standing in front carry-  
 ing his crutches, sword, sceptre and  
 flag. On the latter are delineated the  
 eight diagrams and the *Yin* and *Yang*.  
 Fuhhsi's diagrams are to be seen every-  
 where in this temple—on the incense  
 burners &c. In front of all stands  
 Sun-pin's black cow. This animal was  
 once the favorite resort of the sick,  
 but the superior healing virtues of  
*Wên-chung's* brass mule, hereafter to  
 be mentioned, has caused it to sink in  
 public estimation. Fickle fortune has  
 now almost quite deserted the cow. The  
 sequel of this story will explain the  
 paraphernalia attached to this illustri-  
 ous hero.

Sun-pin was a native of the then *Tse* 齊國 kingdom about the time of Mencius 400 B. C., and now comprehended in the province of Shan-tung. He is known as *Yen-sun-pin* 燕孫臆 from having lived in that country when young; his mother too was of that ilk, and the name was afterwards adopted to hide his proper origin in order to deceive his enemies, and thus posterity came to call him by this name. He and Pang-chuen 龐涓 were pupils of one master, *Kuei-ku-tse* 鬼谷子, by name *Wang-ao* 王敖. They loved each other, living like brothers—and as intimate as hands and feet. The former was the favorite of the teacher on account of his sterling ability and character. To him the master presented the *San-chuen-t'ien-shu* 三卷天書, which was highly prized and contained all that was necessary for the proper understanding of heaven, earth and man. Pang-chuen coveted this valuable work, but failed to obtain it, either from the teacher or his comrade. In fact the teacher forbade Sun-pin to deliver it to him. Both pupils aspired to fill important state offices on the completion of their studies; and by mutual agreement he who should first receive preferment, was to use his influence in behalf of the other. The restless, dissatisfied and ambitious Pang-chuen first received an appointment in the Wei 衛 kingdom, now part of the provinces of Honan and Shan-si. He soon rose to wealth and position, *Fu-kuei* 富貴 as *Tsai-hsiang* 宰相, and occupied the most influential post in the country under his sovereign, but forgot his old school companion. The latter wrote a congratulatory letter and at the same time reminded Pang-chuen of their contract. The latter feared that the superior ability of Sun-pin might ultimately displace him, and so he began to devise measures to thwart Sun-pin's schemes and yet apparently to remain his friend. His first act appeared hon-

orable and generous in the highest degree. He proposed to give place to his friend, or at all events, if this could not be, to share with him the honours and emolument of office. Pang-chuen knew well that this proposal would be rejected with disdain by the upright Sun-pin. And so it was, and until something might turn up, Sun-pin was invited to be the guest of his old comrade. They ate and lived together on the most intimate terms, and Pang-chuen resolved to turn his advantages to account, by requesting Sun-pin to furnish him with a copy of the much prized book. The book he had returned to their old master, and so could not present the book to his friend and protector. Pang-chuen having learned that Sun-pin had committed it to memory, or as the Chinese say, had read it into his belly—he requested him to reproduce it. Sun-pin showed great unwillingness to comply with this request. Pang-chuen in order the more effectually to obtain the book and to deprive him of the power of doing him harm, should he refuse, fell upon the device of accusing him (falsely of course) of conniving at secret communication between the two kingdoms, then not on the most friendly terms. The proof of this was the production by Pang-chuen of an intercepted letter (forged) from his mother, and upon investigation the Prince condemned him to be executed; but through the kind (?) interference of his friend Pang-chuen—who was still eager that he should have time to accomplish the task of writing out the book, the sentence was commuted into that of amputation of the feet, according to one of the five great punishments in those days, viz: removal of the nose, genital organs, head, cutting into ten thousand pieces, besides amputation of the feet.

In his now crippled condition and with sufficient leisure Sun-pin was urged still more to complete his writing of the *San-chuen-shu*. The servant who was deputed to wait upon him, soon became much attached to him and at length, out of sympathy for him divulged to Sun-pin the dark and cruel designs of his master, Pang-chuen, so

soon as he was in possession of the coveted work, which was to make him unrivalled for knowledge. Sun-pin on learning the whole plot and seeing no other way of escape, feigned insanity, destroyed the half-finished manuscript—tore his hair, stripped off his clothes, covered his face and person with mud and filth and *sprake incoherently*. Pang-chuen was duly informed of all that transpired. In order to test beyond doubt the insane state of his mind, he ordered one bowl of rice and one of human excrements to be placed before him. The latter he ate and the former he threw about the attendants. His actions partook still more of those of a madman. Pang-chuen still doubted. A constant watch was kept upon him and everything he did was reported. By and bye when his symptoms grew worse and his mind seemed permanently unhinged, a less strict guard was maintained. Escape being considered impossible he was soon left to crawl about in the mud and in the ditches without his guards. At first he invariably returned to his quarters at night. By degrees when all suspicion was hushed, he suddenly disappeared and never was seen at his lodgings again. Search was made but not being found it was naturally supposed he had got suffocated in the mud or had been eaten by the dogs. One night he succeeded in crawling outside the city gate, and shortly afterwards, one Wang, an ambassador from the Tsi to the Tsei kingdom, happened to pass that way. None of his enemies being near, Sun-pin declared his sad story to Wang, who promised on his return to take him back to his native country, where he had long been missed and desired. Not long after his return, hostilities broke out between the two kingdoms, and Sun-pin was appointed to organize the forces against the enemy. He gradually withdrew before the victorious Pang-chuen, until he had drawn him into a narrow defile in the mountains at *Ma-ling-tao* 馬陵道 in Honan, where the army of Sun-pin was drawn up. On a large tree, which grew there, from which the bark was stripped, the

characters "Pang-chuen se tsai tse shu bia" 龐涓死在此樹下, "Pang-chuen lies dead under this tree," were cut.

Pang-chuen believed all this time that his rival was dead as had been reported to him. He pushed into the pass after the retreating forces of the enemy and was immediately surrounded by Sun-pin's army, who closed in upon him and prevented retreat. The whole mystery was solved when he read the characters on the tree. He then knew that Sun-pin was alive. Pang-chuen and his army were cut to pieces. Sun-pin after this great victory became a high mandarin in his native kingdom.

On account of his name, the common people and street story tellers have mixed this affair with the story of the *burning cows*, *Hwo-nieu-chen* 火牛陣 which happened about the same time. Quarrels existed between the Tsi and Yen 燕 kingdoms, (the latter is included in the present metropolitan province). The latter was at first victorious, carrying away everything valuable, slaughtering the people and army, and placing the Tsi kingdom in subjection to the Yen-kwo. The prince fled, but some of his family who survived devised a method by which to recruit their forces and recover their country. They prepared 500 bullocks equal to about 10,000 infantry, with knives attached to their horns and balls of sulphur, saltpeter and oil, to their tails and they marched them into the Yen kingdom. When they came up with the enemy, they set fire to the bullocks tails which drive the animals furiously forward, like some Alpine avalanche, carrying destruction in their course. The Yen forces were discomfited with a great slaughter, and the *spoils of war* were carried back to the Tsi kingdom, and the Yen-kwo now became subject in turn.

Sun-pin in a war against Pang-chuen is said to have worn a pair of fish skin boots and ridden a cow, which his teacher gave him when he came down from the mountain. The genii always taught their doctrines of

enabling men to live above the world and to gain the elixir vitae on the tops of mountains or among hills, and hence, going into the world is always spoken of in this way. Those shoes are termed Yung, 踊, or T'eng-yün-lü 登雲履. It is said that he was able with them to walk on water and to tread the clouds and they were as good and useful as *bona-fide* feet. According to the *Tso-chuen* 左傳, it is said, wooden shoes were given to those who suffered amputation, and that they had the appearance of real feet. It is also said that the character pin used to be written without the "flesh" 月 *jéu* radical and that his teacher gave him this addition to his name, signifying what punishment he should afterwards suffer. The crutches *Chen-hsiang-kwei* 沉香拐 were given to him to enable him to fight, and when thrown towards heaven, one is said to have become ten, ten a hundred, and so on, and no matter what force opposed itself to him, with the crutches he was always able to conquer. This story of the crutches was doubtless added at a later date to tickle the ears of old women.

At Ho-tao 河陰 100 li S. W. of Peking there are eighteen caves called after Sun-pin, where it is said, he studied, lived and practiced the ascetic habits of his religion.

He appears in the *Chia-tse-fien* in the Pu-yün-kwan without any of the above articles or even with the slightest reference to the punishment inflicted upon him, and is surrounded by a host of other distinguished Taoist divinities.

The next shrine *Kan* 龕 is occupied by the god of the Sun, called *Tai-yang-ye* 太陽爺. He is worshipped on the first of the second month. Some proceed to the temples to burn incense &c., to Sol, others do him honour and worship in their courts facing the South, in the forenoon and up to midday. A table is placed in the court, and incense, mock money, a

yellow paper cart, a paper ladder &c., surmounted with a *Tai-yang-ma* 太陽媽, or paper with a drawing of the sun on it, are burnt and thus they are carried to heaven. On the above day, bread of a round shape and variously coloured is made for offerings with the drawing of the sun upon them. These are called sun biscuits or bread. The solar classic (Taoist) is recited. The sun is worshipped to protect people and especially their eyes, and to make them bright. Outside the *Chi-hua* gate there is the *jih-ran* 日壇 or *T'ai-yang-kung* 太陽宮, where the Emperor worships the sun on the above day, his supposed birthday. The position of these temples is worthy of note; that to the sun is on the East, that to the moon has a corresponding position in the West; that to the Earth on the North (where our troops were quartered), and that to Heaven on the South, all outside the Tartar city. The Emperor's palace occupies the middle position. The Imperial Chi-fu 祭服 is put on when worshipping at these altars or when transacting any great business, and on the two shoulders are the characters for sun and moon *jih*, *yueh* 日, 月, on the left and right respectively. The place of honor in China it is said was changed after the Tang dynasty or about the time of the accession of the Yuen dynasty.

The shrine adjoining the sun is dedicated to Pan chên or Teu chên Niang 痘疹, 痘疹, 娘娘. This goddess of small-pox and measles, on account of the prevalence of these diseases, is extensively worshipped, especially by women. The large number of female medical divinities in temples was a fortunate device of the priest. Women everywhere are more religious, superstitious and credulous than men, and this and the following goddesses will be seen to be well suited to the peculiar diseases or wants of Chinese women. On the day of the appearance of the eruption of variola, the goddess with her two assistants, "elder brother"

and "elder sister," are invited into the family to superintend the sick one, and during her stay she is regularly worshipped and honoured. While she is in the house, bad language is particularly abstained from, because this or even guilt of any kind might cause Pan-chên to feel angry and so increase the severity of the disease. Until the twelfth day, (during the whole of which critical period she watches over the patient,) when she is taken back to the temple, she is presented with fruit, vegetables &c, and incense is daily burned to her. She is either taken to the nearest temple, or to the one from which she has been invited, and for this purpose one or more paper sedans are ordered for her at the *Ming-i-pu* 冥衣舖 or shop where the paper things for the dead are made, a sort of spirit-world tailors and artisans. Other articles termed *Chih-shih* 執事 or *Luan-chia* 轎駕 are provided for her at the same shop. After midnight she is conducted home—the chairs &c., are burned at the temple. This practice is termed *Sung-niang-niang* 送娘娘 or escorting the "lady." Friends and relations send congratulatory presents of fruits &c., on the 11th day, such as a roasted pig, duck bread, (called *Tai-shi-ping* 太史餅); another form is called *Shwang-ma* 雙蔴. The relatives and friends burn incense to the "lady" and accompany her to the temple.

When the child is well and able to leave the house, it is taken to the temple where it burns incense to the goddess. This is called *Huan-hwa* 還花 or Changing the flowers. The goddess is supposed to have sent the pox, and to her they must be returned. A little triangle of millet stalks, pasted over with paper, is called *Hwa-chia* and is carried on the person as he enters the temple. After burning incense, the *Hwa-chia*, 花架 with the *Chien-chang*, yellow cart or silver ingots, are all burnt before the shrine. When the goddess is still in the family and

the "flowers" come well out, it is attributed to the protection of Pan-chên. On the other hand if the eruption be tardy, the relatives pray to her. Subsequent improved symptoms are traced to her gracious care; if unfavourable symptoms however supervene, the friends pray for a *Ti-shen* 替身 or substitute, and if the child recover, a *Ti-shen* is made of paper at the *Ming-i* shop, or of clay, and it is either burnt or placed beside the goddess. If the child die, fate has been at work and unless firm believers in Buddha, the relatives do not resort to the temples.

(To be concluded.)

### ON CHINESE OATHS AND SWEARING.

There is hardly any thing that more signally proves that there must be something radically wrong in the human heart, than the deep seated tendency that universally exists to indulge in strong, abusive, and abominable language. Whatever peculiarities may exist to define off people from people, or nation from nation, there is in this tendency, at least one link that binds them inseparably together. The vices and passions of our nature have not been content to find expression in acts; language too has been invaded, and in process of time a whole vocabulary has been established, wherein some of the grossest and most offensive features of that nature have been stereotyped. Passion, hatred &c., find ordinary language far too feeble to express all the intensity they feel, and so words and phrases have been invented which fortunately are being more and more banished to regions where their use is more frequent. It will be observed that in this search for expletives, no region has been so sacred that men dare not enter. Heaven itself has been rushed into, and every sacred name, even including the very highest has been seized upon in order to give intensity to some disgusting oath or sentiment.

The profane language of any people may be taken as a kind of thermometer, indicating the precise depth to which a nation's morality may have sunk. If it may be allowed to make a distinction on the subject, I should say that the profane language of a man from any Christian country strikes one with a greater degree of horror than that of a heathen. The former is the very acmé of blasphemy, with everything vile in addition—the latter is the very essence of bestiality, with additional imprecations peculiar to themselves. Chinese swearing, for example, fills one with an unutterable loathing. The impure, the immodest, the lowest corruptions of the heart, are all embod-

ied in it. It is practised by all classes of society, apparently without any degree of shame. The mother will address the daughter in the hearing of every passer-by in the most foul and revolting language—and so in the street-disputes that arise, the same class of language, varying of course in depth and intensity as the passions become excited, is employed without any cry of indignation bursting from a single spectator. My object, however, is not so much to discuss the oaths and imprecations in common use in this neighbourhood as to describe very briefly the highest kind of oath that is appealed to in any case of great emergency where the statements or asseverations of either party are deemed insufficient to settle the question. The Chinese, except in the abstract, have no regard whatsoever for truth. Lying is one of their most notorious characteristics, and they don't seem to have the least trouble or compunctions of conscience in uttering the most outrageous and gratuitous falsehoods. One would infer from this, that no possible form of oath could be found, sufficiently binding in its nature to make any one of them speak the truth. And this is true. The great run of oaths, even including the highest one I am about to describe are violated by those who utter them. The Chinese have a proverb that if all the imprecations invoked in their oaths were fulfilled, the leaves of the trees, though turned into coffins, would not be sufficient to bury the dead. Hardly anything could convey to us in stronger language, the ideas that they themselves have of the precise value of their oaths.

The highest form of oath existing among them, and the one that has the strongest hold upon their minds, is only resorted to in cases where it is essential for the satisfaction of either party that the matter should be transferred to a tribunal, where it is supposed a retributive justice will one day make manifest the wrong doer.

The parties in the dispute appear, generally, before the god that is believed to preside over the city (隍城) each with a white cock. The defendant then in the presence of the idol cuts off the head of the cock with a knife, at the same time praying that if he be guilty of the charges brought against him, he may be treated in the same way as the animal he is decapitating; also that every conceivable evil may follow him through life. He prays that he may become mad—that his children may die—that he himself may perish at sea—with no grave to rest in, and no friends left to offer food to his hungry spirit, but that he may perpetually wander, a headless ghost, in the regions of darkness. Immediately after he has gone through the catalogue of evils that are to come down upon himself, he prays that if the accuser has been knowingly or maliciously bringing false charges against him, all the ills already invoked against himself may fall on his head. The accuser then goes through a precisely similar form. The results

are then left in the hands of the god, who it is confidently believed, will vindicate justice by the infliction of some terrible evil upon the guilty party. There is no doubt but that there are many Chinese who would not hesitate to violate even this form of oath, yet I believe, in the majority of cases, the statements of those who have passed through this ordeal are to be relied on. This oath is not a test of a man's truthfulness, for in that neither party has any faith. It is an appeal to the superstitious fears, as well as to the consciousness, which the Chinese have deeply implanted within them, that there is a connection between wrong and punishment, which the god will inevitably maintain. The Chinese point to many instances where such oaths have been followed by very speedy and dire calamities; of course for want of positive evidence it cannot absolutely be said that the persons thus visited were really the guilty parties, yet the Chinese have sufficient faith in the discrimination of their god to look upon their sufferings as an unquestionable evidence of their guilt. A case in point happened not very long ago.

A certain individual, who had been transacting business in this city, was about to return home by a public passage boat. For greater security, he gave a hundred dollars that he had with him, to the captain of the boat, to take charge of for him till they should arrive at their destination. The captain put the money along with some of his clothes in one of the stern compartments, and the boat proceeded on her journey. About half way, one of the passengers requested to be landed at a village on the coast, where he had his home. When the journey's end was reached, the hundred dollars that the passenger came to claim were found missing. The boat was searched from stem to stern. Every person on board underwent a minute inspection, such as to render the carrying away of a single dollar a matter of extreme impossibility. Still the question was "Where are the dollars?" The owner of them was too astute a Chinaman not to know that where so many dollars were concerned, the captain and his men could certainly contrive some plan to elude the strictest search that could possibly be instituted. The captain and his crew of course protested that they were innocent in the matter, but that would neither replace the money, nor satisfy the public as to their honesty. Of course all that they could do now was to appeal to "the severing of the white cock." The captain and his twelve men accordingly appeared near the landing place, each with a white cock, and as there was no city god near, they performed the ceremony in the open air, calling upon heaven to vindicate them; at the same time invoking every conceivable calamity upon the rascal who had carried off the dollars. Strange to say, some of the very calamities, imprecated by the boatmen, fell upon the family of the passenger who first got out at the village above mentioned, and who, by the way, had all along been generally suspected of having been the guilty



person. The family consisted of eight persons. The presumed thief was a fisherman, and one day in pursuing his vocation he gathered something from the water which exactly resembles an article eaten by the Chinese, but which was really exceedingly poisonous. All the family, except himself, partook of it and died, and very shortly after he himself became crazed, and was drowned whilst one day out in his boat. Of course it by no means follows that the man, after all, had anything to do with the stealing of the money. The gathering of the poisonous article might have happened to any other person in the world; and that the man should go crazed was not a very wonderful thing, considering that, at one stroke, he had lost his whole family of seven. The belief of the people that the sudden extinction of a whole family was a direct intervention of heaven on account of the man's theft, illustrates the Chinese idea of the kind of connection there is between the unseen and the present world, and shows also the popular notion of the fate of those who come within the legitimate range of the imprecations uttered in the more important of their oaths.

There are other forms of the oath above described, only on a smaller scale. These are resorted to in cases of less importance, and where vengeance is desired upon some unknown individual who has done some wrong. For example, sometimes the image of a cock, made of paper, is held up before the sun just as he is about to set, and the head is cut off in the midst of angry imprecations. Again, sometimes beans are placed in a mortar and pounded whilst the party who pounds prays that the same process may be inflicted upon the individual who has excited his indignation. It is a strange feature in the Chinaman, so materialistic as he is, that whenever a case happens that is beyond the reach of human power or evidence, it is at once handed over to the jurisdiction of the gods. The god of the Chinaman is a being very much like himself. There is no love in his composition—no yearning over the sorrows of man. When appealed to it is in the hopes of averting calamity, or of getting him to act as the avenger of wrongs which the man himself cannot redress. There is no worship founded on love. The basis of all Chinese worship is intense selfishness.

There is a popular play, that is very frequently acted in the streets, which presents rather a ludicrous view of the ideas entertained respecting the god who is supposed to preside over the ceremony above described, and who is ultimately to decide which of the two is the guilty party. The play represents that a certain young scholar of good family but slender means, becomes acquainted with a certain lady of very doubtful respectability, but who is immensely rich. The lady falls violently in love with the young man, and engages to lend him any sum of money that he may need wherewith to prosecute his studies, and pass his degree, on the condition that when he has attained to office he shall marry

her. The young man, whose conscience was a thoroughly Chinese one, promises at once to do so, but the lady not satisfied with his word insists that the bargain shall be ratified by "a cutting of the white cock" before the god. The young scholar who now proves to be as ingenious as he is depraved, agrees, but as he never means to fulfill his engagement, he goes secretly to the temple and stuffs the ear of the god, and those of his attendants with paper, so that when the parties afterwards appear the god hears nothing of what is going on. The man obtains the money and in due time becomes a high mandarin. The lady reminds him of his promise and his oath, but he refuses to comply with either, upon which the lady in despair and vexation puts an end to her life. As soon as her spirit appears in the other world, it enters an accusation against the young man, and calls upon the god to carry out the conditions of the oath uttered in his presence. The god declares that he knows nothing whatsoever of the case. He is then told of the trick that was played upon him, and how the man had the daring to stuff his ears so as to prevent his hearing what was said. The god, in anger, immediately sends a severe sickness upon the recreant mandarin, and summons his spirit before him in his temple on earth, and after hearing the case decides that the inconstant lover shall expiate his wrong by yearly sacrificing to the tablet of the woman he betrayed.

As I have said, there is no oath so sacred that will bind a Chinaman. When pushed into a corner, where he must either take the oath, or meet consequences that may be exceedingly unpleasant to bear, he will rather risk the future, which to some extent is uncertain, than the evils which are present and imminent. He does so however with fear and trembling, and it is only in the extremest cases that they have the hardihood to encounter the vengeance that the gods will one day bring down upon them.

CHINA.

## NOTES, QUERIES AND REPLIES.

### BRITISH SUBJECTS OF CHINESE DESCENT IN THE FOOCOW ARSENAL.

NOTE. 13.—I have been given to understand that there are many duly registered British Subjects of Chinese descent who are employed to study navigation, engineering &c., at the Foochow Arsenal by the Chinese Authorities. The term of their agreement is five years. Should laziness, or disobedience of orders be found on the part of the students,

they are to be punished (by a deputy appointed by the Imperial Commissioner Shen Pao Chen), either by dismissal or otherwise.

It is curious to see that by the tenor of the said agreement, the native place of their fathers is given by the students, instead of the proper place in the Straits from which they came. The agreement is made out in proper Yamén form and duly secured by a fellow student. I am led to believe this is done without the knowledge, advice or consent of their Consul, and yet after consenting to the punishment, they look to the Consul for protection, and they cause themselves to be annually registered.

I heard during the last year that a Singapore student had a dispute with the Arsenal Authorities and when the Commissioner sent his messengers to fetch him up, instead of obeying orders, he made his way direct to the Pagoda Vice-Consulate, for the assistance and protection of the Consul. Through his interference the matter was settled. Should the Arsenal Authorities insist in having the individual punished, what could the Consul do then? By resisting them, he might embroil his Government with this paltry case. This difficulty, can be avoided only in following the example of a British Subject named Tan Kin Ching which occurred many years ago at Amoy.

These students after having acquired a proper efficiency, have to take their station on board the steamers built by the Arsenal Authorities. Should war take place, between England and China, who could guarantee that they would not turn out to be the enemies of England? For one must bear in mind, that China would require the services of these very men, at such a time, and though high salaries and military

honors should be offered them by the English, it would be of no consequence to them, as a body. Some might indeed be influenced by the great rewards offered them to join the English. It would be curious to see the same instruments of warfare which foreigners taught them to use, hurled against their instructors, the foreigners. Should England lose the battle, they would undoubtedly be rewarded with glory, military honors and money, as well as other Chinese. If on the contrary England gained the battle they could easily avoid the clutches of the English Naval Officers by passing away as common soldiers, and how could they be known to them unless pointed out?

In consequence of the great immunities obtained by the British subjects of Chinese descent, Sir Rutherford Alcock was induced to frame some rules, preventing them from taking their permanent residence in the interior, and also regulated the style of their dress; and those who would not make the change, should lose the benefit of being British subjects. Since then nothing has been heard of the matter. They could pass as Chinese, proper, in any place they happen to go, whether on the coast or in the interior of China, whereas other natural British subjects not Chinese could not do so. They can pass their merchandize at the barrier as easy as Chinese subjects pass their merchandize. In order to bring this matter to a fair trial, I would suggest, that if a certificate should be issued in future at the Straits, let it be in the form of the Certificate of the Chinese in Australia; or cancel those that are in China.

I subjoin the agreement above alluded to in order that people may have an opportunity to read it.

W. T. KEY.

欽差大人臺下結得某係廣東  
某縣人是年幾歲曾祖某祖  
某父茲荷蒙選充船政後  
學堂習駕駛并外國言語文字  
悉遵憲定章程勤慎學習五年  
如有怠惰以及不遵約束等情  
憑委紳訓戒斥退合付具結是實  
同治七年三月 日具保人某  
甘結某

具甘結某今在

is considered the most *Spiritual* of all trees. I don't believe that any other tree is thus worshipped. The peach tree which may be considered as coming next to it, as being the special resort of a *Shin*, and about which many of the Chinese are so superstitious that they dare not burn the wood of it, lest they should go crazed, is no where revered as the banyan tree is. Serpent worship is by no means uncommon in this neighbourhood. It is being continually worshipped in the temple of Heuen-tien-shang-ti 玄天上帝. Any one who has seen that idol will have noticed that the feet of the god are placed—one upon a serpent, and the other on a turtle. When persons come to worship the idol, they rarely fail to pay their respects to one or other of these two—on the same principle that if a mandarin is to be propitiated, very great care must be taken to get into the good graces of his underlings.

Five serpents, of very large dimensions, such as are found sometimes among the mountains, and which are over a *thousand years* (?) old are worshipped with very great reverence. These are believed to have the power of transforming themselves into human shape, when they have some fell purpose to execute on man. I have known a case where thousands of men and women have gathered around a serpent, that had been killed by the roadside, and have worshipped it for nearly a month. The worship stopped only when it was found that the report of its efficacy to heal disease &c., was untrue.

FOKJEN.

### QUERIES.

28. *Ma-tuan-lin*. Will any one supply a short article on the life, and writings of this famous Scholar and Writer?

STUDENT.

29. *Hatching duck's eggs by artificial heat*. How it is done? Who will describe the process for the columns of the RECORDER? I once saw about 5000 ducklings in a single enclosure a few miles from Canton, where artificial hatching of duck's eggs, is extensively practised, as also at Foochow.

FARMER'S SON.

### REPLY.

*Reply to Query No. 14 on page 53.*—In this region (Amoy) the Chinese are in the habit of worshipping one particular tree, the banyan tree. The spirit, that is believed to reside in it, goes by the name of Sung-shoo-wang 松樹王. The banyan tree, when it has attained to a considerable age,

**CORRESPONDENCE.****FROM HONGKONG TO SAN FRANCISCO.**

Evanston, Illinois, U. S. A.,  
May 21, 1870.

*To the Editor of the Chinese Recorder:—*

I desire to give your readers some account of the trip from China by the new route, and in so doing to mention some matters of interest that I have noted by the way.

Leaving Hongkong on the 12th of February, by the P. M. Steamer "China," after rather a rough passage, we reached Yokohama on the afternoon of the 21st. As we were nearing that port, we had a magnificent view of the snow-clad summit of Fusi-yama, and also saw an active volcano on one of the islands near the entrance of the harbor. We had two days at Yokohama. There are only two missionary families there at present—those of Dr. Hepburn of the American Presbyterian Board, and Rev. J. Goble of the American Baptist Free Mission. I found Dr. Hepburn busily engaged in his hospital work, and in translating the New Testament. Although a layman, the good Dr. also uses his opportunities for the verbal proclamation of the gospel. He is doing full missionary work every day, and seems to be in excellent health; except that his eyes, which had contracted a very serious disease from a patient he had treated, and for which he was obliged to go to America for treatment, were still giving him some trouble. Mrs. Hepburn has a class of Chinese women, and also conducts a very interesting Sabbath school for the children of the foreign community. Mr. Goble is an active worker. He preaches constantly, and is also engaged in translating the Scriptures. He showed me some pages of the New Testament in Japanese and English—the English version being that of the American Bible Union. He is expecting material from America to aid in publishing the work. Mrs. Goble has a school of 25 to 30 Japanese—four women among them—whom she instructs in English—though she is

suffering greatly from a severe and almost incurable illness.

The other missionaries who had been at Yokohama were at Yeddo at the time of my visit—Rev. Messrs. Thompson, Carrothers and Cornes, of the American Presbyterian Mission, and Rev. Mr. Green, of the American Board Mission. I understand that the last named has since removed to Hiogo. Rev. G. F. Verbeck, of the Reformed Dutch Church, formerly at Nagasaki, was also at Yeddo, and employed by the government in the work of instruction, as were also some of the other missionaries.

From Yokohama, which we left on the 23rd February, we had a three weeks' passage to San Francisco, where we arrived on the 19th of March. I cannot say that the passage was particularly interesting. From the time the highlands of Japan faded from our view, until the headlands that mark the entrance to the Golden Gate greeted our eyes, we saw nothing but sea and sky, except on the memorable night of the 10th of March, when we met the Steamer "Japan" on her way to China, and received from her the papers which brought tidings of the death of Mr. Burlingame. Yet, notwithstanding the monotonous character of the passage, the time passed pleasantly. The steamer—a magnificent floating palace of 4,000 tons burthen—was provided with every possible comfort. Commodious state rooms, an elegant dining saloon, bills of fare like those of first class hotels, attentive and accommodating stewards and waiters—a social hall on the upper deck, furnished with a fine piano and a good library—an unobstructed walk on deck so long that in pacing it nine times you have gone a mile—and many other things—"too numerous to mention," as the auction bills say—all tended to make the voyage pass pleasantly and comfortably. Then, too, we had plenty of good company. Rev. R. H. Graves, of Canton, and Mr. Dennys, of the *China Mail*, were with us from the beginning. Rev. Mr. Knowlton and family, of Ningpo, joined us at Yokohama, together with

Mr. Taintor, of the Imperial Customs, Mr. Maclean, of Hankow, Mr. Meyers, Cosmopolitan, and several other gentlemen whose society we found both instructive and entertaining.

We had divine service twice each Sabbath. By request of the Captain, I read the service of the American Episcopal Church in the morning; and in the evening the missionaries on board preached in turn. Mr. Graves preached us a sermon that was five miles long—at least, we were that distance farther east when he finished than when he began. You are aware that in going East we double a day at the 180th meridian of longitude. Well, in our case this happened to be Sunday. Some of our friends declared that the first Sunday was not the proper Sunday, and amused themselves with games in the smoking room. On the second day, they plead that inasmuch as we had held our services the previous day, Sunday was over, and they resumed their games. Their logic was worthy of the cause in which it was employed.

We spent six weeks in California. During all that time the weather was of the most pleasant character possible. Clear skies, balmy, yet bracing air—thermometer from 65° to 72°—what better could be asked than this? Californians may well boast of their climate. I was repeatedly told by gentlemen in San Francisco that they should wear just the same clothing all through the summer as they were wearing in April—it would never be uncomfortably warm. Yet, if any one should be desirous of finding warm weather in the summer, he could easily be accommodated by going but a few miles inland.

At San Francisco, we found Rev. Otis Gibson, formerly of the Methodist Episcopal Mission at Foochow, actively engaged in labouring for the Chinese in California. When he first came to California to engage in this work, some twenty months ago, it seemed to him that the most efficient way of reaching the Chinese would be by opening Sunday Schools, and schools on some of the evenings of the week, to instruct them in the English language.

He accordingly urged this duty upon the people, and helped them to organize such schools—not only in his own denomination, but in all the churches. This has proved a very successful means of awakening interest among the Chinese. I visited a number of schools in the Methodist and Presbyterian Churches, and saw in all several hundred Chinamen, who were learning the English language with rapidity, who read in the New Testament and joined in singing Christian hymns. An undoubted influence for good is being exerted upon them; and it is not too much to hope that ere long some of them will be gathered into Christian churches. This system of schools has extended into many places in the interior of the state, where Chinamen are found in considerable numbers. It is supposed that there are now from 60,000 to 70,000 Chinamen in the state, and every steamer arriving from China adds nearly 1,000 to the number. Mr. Gibson has an appropriation of \$20,000 from his Missionary Board for purchasing premises and erecting Mission Buildings. He has raised more than \$6,000 in addition to this, on the Pacific Coast. He has purchased a most eligible site, and the buildings will soon be erected. Those who knew Mr. G. in China will not doubt that his work will be prosecuted with energy and success.

Rev. A. W. Loomis, of the Presbyterian Church, has been engaged for a number of years in labor for the Chinese. He has a Chapel and residence, in an eligible location, preaches every day in the Canton dialect—conducts a Sunday School, and an evening School; and is working with great perseverance for the benefit of the Chinese in the city. He has recently sent out a colporteur to distribute books, and labor among his countrymen throughout the State.

Mrs. Cole, the wife of the former printer of the Presbyterian Board at Hongkong, has gathered an interesting school of Chinese women and girls, to whom she is giving gratuitous instruction.

Rev. Mr. Graves stirred up the Baptist Churches to organize Sunday

Schools for the Chinese, and left a native helper to assist Rev. Mr. Francis who has been appointed to the charge of the Chinese work among the Baptists on the Pacific Coast.

Rev. C. F. Preston, of Canton, who arrived in San Francisco a month later than ourselves, preached to interested congregations in Mr. Loomis' chapel, who were delighted to hear their own dialect spoken with such fluency and accuracy as Mr. P. has acquired in the use of it.

I made several trips into the country, while in California. Everywhere the fields were blooming with the most beautiful wild flowers, and nature was clad in her loveliest robes. I can recommend to all who can spare a little time in California a visit to Napa Valley, and up the California Pacific Railroad to Marysville. The lovely scenery along this road will dwell in memory as "a thing of beauty, and a joy forever." The Santa Clara Valley is also well worthy of a visit, though I was unable to get there. No one should omit to visit the Seal Rocks at the Cliff House, and witness the gambols of the seals about the rocks there. They are protected from destruction by very stringent laws. "Woodward's Gardens" are well worthy of a visit, especially by families. The children all enjoy spending a day there in seeing the various wild animals, sailing in the boat, swinging, &c.

Yours truly,

S. L. BALDWIN.

(To be continued.)

### CHINESE CHRISTIANS AT HONDURAS.

To the Editor of the Chinese Recorder:—

DEAR SIR,

The following extract which appears in the "Messenger" of the English Presbyterian Church, and which has been copied from the "Free Church Record," contains an account of Chinese Christians with whom the Rev. Mr. Arthur spent a Sabbath, and of whom he speaks in such high terms. It may be interesting to your readers to know that the Christians there referred to are all of them from Amoy. Tiung Dik, who seems to occupy a prominent position in the religious meetings of the Christians, was a member of

the church at Chioh-bé now under the care of the American Reformed Mission. Teen Siu whom Mr. A. baptized, heard the Gospel some six years ago in the Chinese hospital in Amoy, and now in a foreign land has proved that the word he heard was as the good seed sown in the good soil. I have been able to ascertain that the statements in the extract give by no means an exaggerated idea of the character of the Christians that met together for worship. Their daily lives were such as to elicit commendation from both Chinese and foreigners. They had, moreover, as a result of their steady Christian lives, grown vastly in material prosperity, whilst many of their heathen neighbours had been reduced to poverty and suffering. It is not often we have such an opportunity of following the members who emigrate from this place, and of learning the kind of Christian lives they maintain, when removed from the control of home and church influences. It speaks well for the character of their Christianity that, though it is five years since they left Amoy, and though they have no stated preacher to guide and instruct them, they have not lost their faith, in the strange land whither they have gone to dwell. Their history since they left, with their adherence to the faith they once professed amongst us here might have been lost to us, had it not been for the incidental notice of them in the columns of a Magazine. May we not hope that the members that have gone abroad, but of whom we have no tidings may be as faithful as these in maintaining their belief and practice in the doctrines of the one living and true God.

JOHN MACGOWAN.

Amoy, June 14th, 1870.

Mr. Arthur, Free church Minister in Belize, Honduras, writing to the Free church Record says:

"On Friday morning, 7th May we were in our saddles before five o'clock; and after a very hot ride through the Five Ridges and Savannas, we reached Back-landing, on the New River, before dark, having been obliged to rest for some hours at a place called Revenge, on account of the exhausted state of one of our party. . . . Next morning after a ride of seven or eight miles, we reached the opposite side of New River Lagoon from Indian Church; and after waiting the arrival of a boat, we crossed over before nine o'clock, having sent back our horses to Back-landing, there being no ford where they could cross. About eleven o'clock the Chinese, having heard of my arrival, came crowding around me as they returned from their forenoon's work, evidently glad to see me once more. It was now three years since I administered the Sacrament of the Lord's Supper there, and a year and a half since my last visit, when I found there was no interpreter, so that, being unable to make myself understood by them, my visit, so far as they were concerned, was in vain, though I had travelled by the



coast and river route a distance of about three hundred miles, going and returning. I arranged to hold a service with the Chinese in the evening, it being Saturday, and another the following morning, at eight o'clock, and to dispense the Communion at three o'clock, as well as to hold two meetings for English preaching, at eleven in the forenoon, and seven in the evening. Our Saturday evening service was interrupted by a thunderstorm a very uncommon thing at this season of the year. Next morning, however, we had a very interesting meeting in the magistrate's office, there being twenty-four or twenty-five Chinese present—nearly every one on the estate. Before the service began, a middle-aged man, Teen Siu, applied for baptism, and also admission to the Lord's Supper. I examined him the best way I could with the imperfect means of interpretation at my command; and being fully satisfied that he had been well instructed by those who were members of the church before leaving China, and as he bore an excellent character—as testified both by his master and his countrymen, I had no hesitation in agreeing to administer the ordinance of baptism at the close of the service. The meeting was opened with singing in Chinese; and it was pleasant to hear some of our old Scotch tunes among those who were sung in the course of the day. I then prayed shortly in English, without any interpretation being attempted; after which one of them, who acts as a kind of leader or elder, read a chapter which I selected; and as it had been found the evening before that the two boys who understood English best could not sufficiently interpret either a sermon or an exposition of Scripture, I asked the same person, Tiung Dik, to pray in Chinese, which I knew he was accustomed to do in their meetings; but, to my surprise, he commenced an exposition of the chapter read, and went on very fluently for about half an hour, the others keeping their eyes fixed on their Bibles, or listening most attentively, and evidently with deep interest. After he had prayed at considerable length, I proceeded with the baptism of Teen Siu. I had already obtained from him a profession of his faith in the principal Christian doctrines; and a promise that, through the grace of God, he would live a consistent Christian life; but on asking him formally, when about to administer the ordinance, if he believed in Jesus Christ, the Son of the living God, and the only Saviour of sinners, he proceeded to give a lengthened statement of his faith, beginning with the being of one God, the introduction of sin into the world, and embracing the leading doctrines of Christianity.

At the close of the service, I asked the other male communicants, and especially Tiung Dik, to instruct him carefully as to the nature and meaning of the Lord's Supper; but they at once answered that they had done so already, and that he knew *all that*. He was there-

fore admitted as a communicant in the afternoon, when six Chinese sat down at the table—four men and two women. I believe all the other Chinese on the estate were present, as hearers, both morning and afternoon; and as they showed a great amount of seriousness and interest in the proceedings, I hope to have more baptisms and additional communicants at my next visit, especially as Tiung Dik seems well fitted to instruct them; indeed if it were practicable, he ought to be employed in teaching the other Chinese in this colony who are still heathen, and of whom I believe there are not less than three hundred. About £30 a year, with the assistance which would be got from the owners of estates, would accomplish this object.

Before leaving them in the afternoon, I asked if they had a good supply of Bibles, as I noticed those in use to be very much worn. They at first expressed a wish for twenty; but as that was nearly one for each adult, I proposed to send them ten, with which they were satisfied.

28th May, 1869.—Free Church Record,

### BIRTHS.

At Hongkong, 23rd July, Basel Mission House, the wife of the Rev E. C. P. PITON, of Chonglok, a son.

At Hongkong, 29th July, Basel Mission House, the wife of the Rev. E. W. BELLOD, of Lilong, a son.

At Ningpo, 3rd July, the wife of the Rev. ARTHUR ELWIN, Church of England Mission, of a daughter.

At Peking, 3rd Aug., the wife of Rev. H. H. LOWRY, a son.

### DEATHS.

At Ningpo, 5th July, the infant daughter, of the Rev. ARTHUR ELWIN.

At Hankow, 27th July, aged 27 years, ANNIE MARIA, wife of the Rev. FRED. P. NAPIER, B. A.

## NOTICE OF A MISSIONARY REPORT.

BY THE EDITOR.

The "Report of the Foreign Mission of the Presbyterian Church in England for 1870, presented to the Synod, London, 1870," has been handed us.

It appears that there are 3 Districts occupied by the Missionaries, 12 in number, of that church. Whether they are married, or not, is not indicated.

In the District of Amoy, 17 Native Evangelists and 6 Students are reported, and 7 stations where Churches have been organized, and 9 stations where there are yet no organized churches. Of church-members 48 have been added.

In the District of Swatow 12 stations are given and 10 Native Evangelists. Of Church members, it is believed, 62 have been added.

In the District of Formosa, (in Tai-wan-foo, and neighboring country) 4 stations and 5 Native Evangelists, and 72 additions to the Church are reported.

During the past year the total Chinese membership of the Missions of the English Presbyterian Churches in China has risen from 552 to about 730.

We make room for the following extract from the last published Report to the Foreign Office made by Mr. Alabaster, Her Majesty's Consul at Swatow, "as valuable as it was unsolicited!":—"I have a word to say regarding the English Presbyterian Mission established here ten years ago. \* \* From two labourers their number has gradually been increased to four, and while one is always present at the hospital and head-quarters in Swatow, the others visit the out-stations and make tours through the country, preaching and distributing Bibles and tracts; and although it is impossible to rightly estimate the extent of their work, its effects are felt by the community generally in the spread of the good report of foreigners, and the accustoming of the people to them in a favourable light in places heretofore inaccessible to us; and which, had less judicious agents visited them first, might still have remained closed against us. So long as MISSIONARIES DEVOTE THEMSELVES TO PREACHING THE GOSPEL THEY MUST SUCCEED; and the merchant, the traveller, and the official will always find the way smoother before him, when an honest missionary has gone before."

We capitalize the former part of the last sentence, and italicize the latter part in order to draw attention to the highly important and most truthful sentiments therein avowed

### MISSIONARY INTELLIGENCE.

[Our readers will observe that the following few lines are all that have appeared in this Department of the RECORDER for three months. The question has often arisen in the mind of the Editor whether, if our missionary patrons do not propose to contribute more largely and more regularly to this department than lately, it is worth while having it any longer. If no items are contributed none will be inserted. The department of MISSIONARY INTELLIGENCE will be like the other departments of the RECORDER simply what its friends make it.

N. B. It is requested that items designed for this department be written on separate pieces of paper, when inclosed in business or friendly notes, and marked MISSIONARY INTELLIGENCE. Editor of Ch. Rec.]

TIENTSIN.—Rev. C. A. Stanley returned on the 6th of July from a several weeks' trip in the country to the south and south-west of Tientsin. At Shên-chow he baptized one child; at Ning-chow three very interesting men, and at

Tei-chow where there were already several baptized individuals, one women and four girls.

We learn that Mrs. L. E. C. Starr and Miss North, sent out by the "WOMEN'S UNION MISSIONARY SOCIETY" of America, arrived at Shanghai in July, *via* Pacific Line of Steamers. They are appointed to labor in Peking, but are detained at Shanghai by the troubles in Tientsin. We have heard that Mrs. S. W. Banney, late of Canton, but for a year past resident at Peking, under the patronage of the same society, has resigned, and expects soon to return to the United States.

TAKAO, FORMOSA.—Rev. Hugh Ritchie under date of August 12th, writes:

"The Lord's work in our midst continues to go on cheerily. Last Sabbath at Bak-sa, which is our latest station, and is among the hills, 43 *pé-pó-hoan* were baptized, and there is an overplus of several hundreds who wait from week to week upon the preached word. A few Sabbaths ago nine persons were received into church fellowship at A-li-kang, and our chapels at both these stations are too strait to meet the growing necessities of the work.

We anxiously await further help, and invite mainland brethren to unite their cry with ours, that the Lord of the harvest may soon send forth a band of reapers to gather in the precious sheaves."

ERRATA.—Page 69, column 1. from 15th line should read—"for we are not come to the mount that burned with fire, the mount of blackness and tempest, but we are come to &c."

Page 30. 2nd column 13th line from bottom, before Tat sin insert, "The Capital of."

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